Imprimatur,

March. 26. 1672.

C. Smith, R. in Ch. P. ac D.

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THE Tridentine-Gospel, OR, PAPAL CREED:

Made at TRENT, and promulgated at ROME By Pope *PIUS* IV.

Exhibited and Demonstrated to be NEVV, HETERODOX, and ANTICHRISTIAN:

IN A

SERMON,

By WILLIAM RAMSAY, lately Professor of Philosophy Priest, Confessair, and Missionary Preacher of the Orde of *Franciscans* in the *Church of Rome*; now by Gods mercy Minist of the Holy Gospel in the *Church of England*.

Hereto is added,

Pope *Pius* his Bull in Latine and English, necessary to be seen by all th would know the present Faith of *Rome*, especially in these our Nation where they conceal it.

LONDON,

Printed for *Francis Smith*, at the *Elephant* and *Castle* without *Temple Barr*, and *Henry Marslock* at the *Phœnix* in St. *Pauls* Church-yard, and at the *White Hart* in *Westminster* Hall. 1672.

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Courteous READER,

EXpect not in a Sermon all that can be ſaid to the too curious, or to the malevolent; but as much as needs be ſaid to the Reaſonable, Ingenuous, and freely-affected follower of Truth: nor yet that, after ſo preciſe and ſtrict a form of Argument as is proper among the Learned; but after an ordinary and vulgar method, as is meet to incite and inſtruct a Popular Auditory, whoſe profit, not his own praiſe, the Author always deſigneth.

CONTEOUS READER,

EXpect not in a Sermon all that can be laid to the too curious, or to the malevolent; but as much as needs be laid to the Reasonable, Ingenuous, and freely-affected follower of Truth: nor yet that, after so precise and strict a form of Argument as is proper among the Learned; but after an ordinary and vulgar method, as is meet to incite and instruct a Popular Audi-ty, whole profit, not his own praile, the Author always designeth.

GAL. I. 8.

But though we or an Angel from Heaven preach any other Gospel unto you, than that which we have preached unto you, let him be accursed.

BEfore I insist upon this Text, Justice and Civility engageth me to beg leave of this *christian* Congregation to handle an *Antichristian* Subject. For to you, the happy children of the Church of *England*, I may say with St. *Paul* to the Church of *Ephesus*, *Eph.* 2. 19. *Now are no more strangers and foreigners, but fellow-citizens with the Saints, and of the houshold of God: and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone.* Wherefore to describe to you the Antichristian Edifice, is no new discovery, a needless endeavour; and another labour were more opportune, to wit, *to build on the foundation already laid*, if not the *Gold*, *Silver*, or *Pretious Stones* of *Paul*, *Apollo*, or *Cephas*; at least some work of edificatory doctrine *which might abide and receive a reward*, 1 *Cor.* 3. 12. Yet my present subject is proper and necessary; for, having lately left the *Roman Chair* for the *English Church*, I am debtor to both. To the one I owe a Christian adieu, to the other an account of my peaceable ingress. And indeed, before I accuse the *Romish Cause*, I profess seriously and candidly with St. *Paul*, *Rom.* 10. 1. *My hearts desire and prayer to God for* Rome *is, that they may be saved; for I bear them record that they have a zeal of God, but not according to knowledge. For being ignorant* of Christs Gospel, *and going about to establish* a Gospel *of their own, they have not submitted themselves* to the Gospel of Christ. Wherefore, a dispensation of the Gospel being com-

committed to me, what I do, I do for the Gospels sake, *for I am not ashamed of the Gospel of Christ*, God forbid, *for it is the power of God*, Rom. 1.16. able to justifie its Preacher, first justified in its self. To this Evangelical design four things concur observable in the Text, to wit,

1. That the Gospel St. *Paul* preached, was the true Gospel of Christ; and therefore the only Gospel to be preached.

2. As no other Gospel is true, but this of Christ, preached by St. *Paul*; so, no Apostle or Angel, much less any Pope, ought to impose upon the Church of God, or preach to it any other Gospel. If he do, St. *Paul* hath given him his doom, *Let him be accursed*.

3. Whether the *Pope* doth impose, and preach, or cause to be preached, such a Gospel as shall deserve that *Anathema*, is next to be inquired into

4. If upon our disquisition it plainly appear, that the Pope doth impose upon all his subjects that *Pseudo-evangelium*, contrary to the received Gospel of Christ, then am I justified for deserting the *Church of Rome*, where I could not remain without being accursed.

The first of these points declares the unity of the Gospel of Christ, to wit, as there is but *one Lord, one Faith, one Baptism*, Eph. 4.5. so there is but one Gospel of this our Lord and Saviour Jesus Christ, of his Faith and Baptism. And in this point there is no controversie.

The second point declares the immutability and unchangeableness of the Gospel of Christ, that is, the Gospel of Christ hath such a foundation of eternal, immutable, and impregnable Truth and Holiness, that no creature in Heaven or Earth, can, or may presume to alter, violate, change, or demolish it, or to lay any other foundation of his own. Wherefore, not only *Popes*, but whatsoever Apostles or Angels attempting that, shall incurr the curse and indignation of God. And this point is also free from controversie.

The third is controversial, and examines whether or no the pretended *Church of Rome* lieth under this heavy curse, for imposing upon the people of Christ a *Pseudo-evangelium*, *an adulterate Gospel*, which is not of Christ. I shall as briefly and clearly as time will permit, discover the Adulterate Gospel of *Rome*, both to justifie my desertion thereof, and if it be possible, to stir up my Roman Brethren to a just emulation. Therefore I will subdivide this third point into three resolves.

In the first I will shew, what was that Gospel which Christ and his Apostles preached as the only and immutable way of eternal truth and happiness.

In the second I will shew that the present Church of *England* professeth and maintaineth the same.

In the third I will shew that the Church of *Rome* preacheth and imposeth a contrary Gospel, and consequently lieth under the *Anathema* of the Spirit exprest in the Text.

To resolve the first, to wit, what was that Gospel which Christ and his Apostles preached, the usual way of the most learned Doctors is to shew that the written Word of God, is the only Word of God extant on Earth; and consequently the Gospel which Christ preached, and his Apostles after him, is that doctrine only which is contained in that written Word. And then seeing that the doctrine of the Church of *England* is formally exprest in the written Word: but the *Romish* doctrine is neither contained there, nor deducible thence; It follows that the doctrine of the Church of *England* is the Gospel preached by Christ and his Apostles; but the *Romish* Gospel is another, and accursed by the Spirit in our Text.

But this manner of proof I will not now follow for three respects. 1. It is more tedious than our present purpose can spare time. 2. It is of great difficulty in Demonstration than many capacities can bear and gain by. Its demonstration would not resolve our question so home as is requisite. For although it were demonstrated that the written Word is the only Word of God; yet would there still remain a question, what part of that written Word is that Gospel which Christ and his Apostles preached, as the Invention, the *Unum necessarium*, the *Only way* of happiness. Therefore I shall make choice of another way of proof, short, easie, and clear, and that resolveth the Question so home as to demonstrate what is the true Gospel in the strictest sense, to wit, what is the only way to Happiness, preached by Christ and his Apostles. Note well therefore, (I intreat your diligence) that by this Word *Gospel* in the Text, is precisely meant that *necessary way* which Christ and his Apostles taught *to salvation*. For so much Gospel must needs be sufficient, and no more Gospel can be imposed as necessary, either by *Paul*, *Pope*, or *Angel*.

To shew this way of Salvation, this Primitive and everlasting Gospel, we need presuppose or demand no more of the *Romists* at present, than to grant that the Word of Christ and of his Apostles, recorded in Scripture, is truly to be taken and embraced as the proper Word of God. This being granted, our method and design will no way engage us to dispute, whether there be any traditional Word of God on Earth or no. For,

In the first place it must needs be evident that the necessary way to salvation which Christ preached, was no other than that way of repentance,

of which it is said *Mat.* 4. 17. *Jesus began to preach and to say, Repent, for the Kingdom of Heaven is at hand.* This Repentance, with the good tydings of the Kingdom of Heaven promised to it, is the Primitive Gospel in the true, proper, and precise use of that word εὐαγγέλιον, Gospel. And lest you may suspect me of ignorance or novelty in the application of that word, I will shew you that this is the phrase of the Spirit of God in the written Gospel it self. And first in the chapter already cited, *Mat.* 4. 23. this Repentance is termed εὐαγγέλιον τῆς βασιλείας, *Evangelium regni, the Gospel of the Kingdom*: for it is there said, *Jesus went about all Galilee teaching in their synagogues, and preaching the Gospel of the Kingdom*; that is, *Repent, for the kingdom of heaven is at hand*, as in the 17. verse. The Evangelist *Mark* is very plain, 1. 14. *After that John was put in prison, Jesus came into Galilee preaching the Gospel of the kingdom of God*: what was that Gospel? it follows, *and saying, The time is fulfilled, and the kingdom of God is at hand, repent.* You see the Gospel of Christ is concluded in that repentance to which he promised the kingdom. The same was the Gospel of his Apostles: for, of them, when first sent out to preach the Gospel, it is said *Mark* 6. 12. *And they went out and preached that men should repent.* And this repentance is again formally termed the Gospel, *Luke* 9. 6. *And they departed and went thorough the town preaching the Gospel.* Even so that Gospel which Christ immediately before his ascension commanded his Apostles to preach, *Mark* 16. 15. *Go ye into all the world, and preach the Gospel to every Creature*, is nothing else than what is explained, *Luke* 24. 47. *That repentance and remission of sins be preached in his name among all Nations.*

Therefore let this Proposition, both in substance of import, and in propriety of expression, stand clear and irrefragable, to wit, *The Gospel which Christ and his Apostles preached, is that repentance which Christ himself preached, and the Apostles in his name.* It remains then to shew in what that repentance consisted, for that, and only that, is the necessary way to salvation, the πρῶτο-ευαγγέλιον, the Primitive Gospel, the Touch-stone of adulterate Gospels and their anathemiz'd Preachers, Men, or Angels, according to our Text.

Peace and comfort to all them that love and believe in Jesus Christ. For he hath left the Repentance which he himself preached, and commanded his Apostles to preach to all Nations, so plainly opened in the Testament of his holy Gospel, that it is impossible for any man to read the Gospel, or any notable part thereof, or to hear it read, but he must clearly discover, and understand what repentance it is to which the Kingdom is pro-

promised. For what Sermon of Christ is there? what Discourse? what Parable? what Sentence or Answer? yea, what Page, or almost Verse is there in the whole New Testament, which doth not sufficiently proclaim, that, Whosoever believeth in Jesus Christ, and observeth his Commandments, is heir of his Kingdom? This therefore, according to the legal Proclamation of Christ, is true Christian repentance, the Gospel of the Kingdom, the necessary and only way of Salvation, which Christ and his Apostles preached; to wit, to believe Jesus to be the Christ, the Son of God, and to keep his Commandments. Thus the parts of Repentance are two, *Faith* and *Charity*, *Belief* and *Love*. These consummate the ἀποκατάστασιν, the perfect cure and reparation of man. Wherefore Christ, whensoever he solemnly acted the Physitian of the whole Man, of Body and Soul, you'l find, that to believe in his God-head and sin no more, was the beginning and end of the whole cure. *Dost thou believe?* was the Therapeutick part; *Sin no more*, was the prophylactick. Yea, the first was the design and inference of all his works; the other, of all his words: For all his wonderful deeds were to perswade men *Faith*, that he was the Son of God: and all his admirable Sermons were to perswade men *Charity*, that is, to keep the Commandments.

But here we are to observe how these two parts of Evangelical Repentance mutually include or infer one another. To believe Jesus to be the Son of God is the sum of *Faith*, and this, if real and solid, certainly begetteth charity, which is the fulfilling of the Commandments. And therefore *Gal.* 5. 6. it is said, *Faith in Christ worketh by love*. And 1 *Tim.* 1. 5. *Charity the end of the Commandment*, is put the off-spring *of Faith unfeigned*. Thus true Faith infers Charity, as the Sun ushers in light. Wherefore *Gregory* the Great said well, *Quantum credimus, tantum diligimus; As much as we believe, so much we love.*

On the other side, Charity necessarily includes or presupposeth Faith. For the first Commandment, and consequently the first object of Charity, is *to believe* in God; that is, to have no other Gods beside the true God, which is Jesus, with the Father, and Holy Ghost. And 1 *Joh.* 3. 22. *We have confidence towards God because we keep his commandments. And this is his commandment, that we should believe on the name of his Son Jesus Christ.* And the Apostle *James* bids us *shew our faith by our works*, for *faith without works is dead*; that is, is false, adulterate and feigned: for such men *say* they have *faith*, and so *boast* to *live*; but the purity of their *works* declares the *fiction* of their *hearts*. *Hereby we know that we know him, if we keep his commandments*, 1 *Joh.* 2. 3. What then? must

he that hath Faith to justification and salvation have no sin, as the *Romists* attribute to their *Priestly absolutions* and *Papal indulgences?* No, For *if we say we have no sin, the truth is not in us*, 1 *Joh.* 1.8. How then do we keep the Commandments? it follows immediately, *v.* 9. *If we confess our sins, he is faithful and just to forgive us our sins*; to wit, if we have an unfeigned Faith *in his name*, which will certainly through love, work a sorrow to offend *him, who is the propitiation for our sins, and not for ours only, but also for the sins of the whole world*, 1 *Joh.* 2.2. Thus it appears that to believe unfeignedly in Jesus Christ, and to keep the Commandments, are two things inseparable. Wherefore whensoever we hear eternal life and salvation promised to the one, the other must be understood included, as a necessary part of that Repentance, to which Christ hath promised his Kingdom. The mutual relation of these parts being thus observed we are to consider them distinctly by themselves. And, first,

The Holy Scripture every where proclaims, That To believe Jesus to be the Son of God, is an absolute sum of all necessary Faith: yea, I dare say, This is the way of Salvation, the Repentance to which the Kingdom is promised, and the whole Primitive Gospel of Christ in the strict sense and propriety of that word, as we explicated before. And Jesus Christ himself is my Warrant, Author, and Argument, *Joh.* 6.29. *This is the work of God, that ye believe on him whom he hath sent.* And lest we might interpret this in too narrow a sense, Christ would be his own Interpreter, *v.* 40. *This is the will of him that sent me, that every one which believeth on the Son, may have everlasting life, and I will raise him up at the last day.* And lest yet we might think, with the Papists, that he instructed us by halfs, he adds not to his words; to do which, was both easie and necessary if his doctrine were not already perfect; he adds not, I say, to his words, but repeats the same words with more brevity and a double asseveration, *v.* 47. *Verily, verily, I say unto you, He that believeth on me, hath everlasting life.* What could be more plainly, more peremptorily, more authoritatively declared than this? What reasonable man after this plain and earnest declaration of Christ himself *the author and finisher of our faith. Hebr.* 12.2. can think it needful to run after Pope, Apostle, or Angel, to learn if this faith be sufficient, of which Christ hath already given sentence, He that believeth, *hath everlasting life.* Must not that needs be the Gospel of the Kingdom, to which the King Jesus declaratively promiseth the Kingdom? Must not that needs be the way of everlasting life, which so solemnly is shewn, commended, and commanded us to us by him that is the way, the truth, and the life? Let us therefore

with all confidence, relie on the most warrantable Word of Christs own oral promise, which is so far from needing the confirmation of a *Papal Bull*, that Apostles or Angels preaching any other Gospel, are declared accursed. Yet,

It will not be amiss to see how consonant the Proclamation of the Apostles is to the Archetypal Word of their Master, to the Primitive and Oral Law of their Lord. The most beloved Disciple of Jesus, *John* is an irrefragable Recorder, *chap.* 20. 31. He bears record that *the Gospels were written that we might believe that Jesus is the Christ, the Son of God, and that believing we might have life through his name.* His Epistles are decretal in this point. 1 Jo. 5. 3. he formally professeth his design, saying, *I write to that end that ye may know that ye have eternal life if yt believe in the name of the Son of God.* Farther, the practice of the Apostles, as appears in the Book of their Acts, was to baptize in the name of Jesus Christ, that is, to make members of the Church such as had no farther knowledge of Faith than to believe Jesus to be the Christ. Wherefore let no man add *to the word of Faith*, but rather consent with *Paul*, *Rom.* 10. 8. *This is the word of faith which we preach. If thou confesseſt with thy mouth our Lord Jesus, and in thy heart believeſt, thou ſhalt be ſaved.*

This Faith in Christ includes, or infers (as we said) Charity, *which is the fulfilling of the Law, to do to others, even as we would they ſhould do to us*, Mat. 7. 12. *The whole law is fulfilled in one word, even in this, Thou ſhalt love thy neighbour as thy ſelf*, Gal. 5. 14. *If we love one another, God abideth in us, and the love of God is perfected in us*, 1 Joh. 4. 12. This Belief and Love combined in one, most amply expresses that Repentance which Christ and his Apostles preached, to which they promised the Kingdom. So we find them jointly expresst, 1 Joh. 3. 23. *This is his Commandment, that we believe in the name of his Son Jesus Christ, and that we love one another.* This is his Commandment both *Old* and *New*, 1 *Joh.* 2. 7.

We therefore briefly and clearly conclude our first Resolve, to wit, that the Gospel which Christ and his Apostles preached, as the only and immutable way of eternal truth and happiness, consists in the Faith and Love which is in Christ Jesus; that is, to believe Jesus to be the Son of God, and to keep his Commandments, and is essentially neither more nor less: For, as *the whole law is fulfilled in one word, Thou ſhalt love thy neighbour as thy ſelf*, Gal. 5. 14. So, *the whole faith is preached in one word, Confeſs with thy mouth and believe in thy heart the Lord Jesus*, Rom. 10. 8.

From

From this our first Resolve, the second is with ease and evidence deduced; to wit, That the present Church of *England* professeth and maintaineth that Primitive Gospel. For it is manifest that the said Church imposeth upon no man, as necessary to salvation, more than what the written Word of Christ imposeth, *Article* 6. *of the* 39. and the written Word is demonstrated to impose what we have said, and no more. It remains only to exhort the happy members of this Church, as *Paul* did, 2 *Tim.* 1.13. *Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus.*

But the glory of the Church of *England* will appear more illustrious after a view taken of the Church of *Rome*, which follows in this third Resolve; wherein I will shew that the Church of *Rome* imposeth a Gospel contrary to the Primitive Gospel of Christ.

For the days have already appeared, wherein according to the Spirits prediction 2 *Tim.* 4. 3. Men were not content with plain, sound, and wholsom doctrine of Faith and Love in Christ Jesus, τὴν ὑγιαινούσης διδασκαλίας, but the swelling *lust and pride* of their hearts bred *an itch in their ears*, which gave them no rest till *heaps of Masters* had rubbed them into such a temper of madness and absurdity, that *they turned* Apostates *from the Truth to embrace Fables.* This *Pride* and *Itch* were the diseases of the *Romish* people. These heaps of Masters were *Romish* Doctors, Canonists, and School-men. The Truth is the Gospel, and the Fables are Romances; that is, *Romish* Tenets, and Tridentine Articles. And although *this Apostasie*, which the Apostle here, and 2 *Thess.* 2. 3. speaks of, was not compleated in the first Centuries of the Christian Church to a notorious degree, nor perhaps is yet fully accomplished: yet the Apostle there, *v.* 7. witnesseth that *even then the mystery of iniquity was a working.* But in these last days, *Certes*, The work is brought to so notorious a Fabrick, that he must needs renounce the Principles of Reason, and quit all belief in the Scriptures, that will not acknowledge the *Roman* Forgery of a new Gospel, which with a monstrous Art was contrived into one frame and body in the Council of *Trent*, out of the chief Romantick pieces, that from the beginning, Iniquity had wrought on. We have a whole world of Testimony, but their own solemn confession is the best evidence. For,

Pope *Pius* the Fourth, *ad perpetuam rei memoriam, to their own eternal confusion*, by an authentick Bull canonized a certain form of profession of the present Faith of *Rome*, commanding the same to be professed, avowed, and sworn solemnly by all Ecclesiastick and Religious Professors, and by all Proselytes and promoted persons of the Church of *Rome*, *as the*

true

true Catholick Faith, without which no man can be ſaved. Which is the proper and diſtinctive title and character of a Goſpel. I commend the Bull it ſelf to your reading; I will now, First, ſhew the occaſion of their creating this New Creed. 2. Ile give a ſum of that Creed. 3. Ile demonſtrate its novelty and contrariety to the Goſpel.

The occaſion of this ſtrange production was this: The Points of *Romiſh* Doctrine diſſenting from the Goſpel and Teſtament of Chriſt, were amplified to ſuch a quantity by Bulls, Decrees, Canons, and Schoolmen, and impoſed ſo heavily upon the People from Chair and Pulpit, that the aggrievance of ſuch doctrine became palpable and notorious to the world, eſpecially ſuch learned men as had knowledge of Holy Writ. Wherefore many moſt learned and zealous Chriſtians, notwithſtanding the Popes terrour and tyranny, in the Spirit of Chriſt Proteſted againſt it. But the Pope ſeeing, on one ſide, that his Empire could not ſubſiſt, if his Schoolmens inventions were once annull'd; and on the other ſide, knowing that no authority of God, either from Scripture or Creed, gave warrant or ſurety to his Doctrine; being now invaded moſt zealouſly by many Chriſtian Doctors, Princes, and Nations, he herded together that great Synagogue of Schoolmen at *Trent*, all his adjured Vaſſals, all ſworn Followers of their reſpective Leaders and Princes of School-doctrine, *Alexander Hales*, *Thomas Aquinas*, *John Dunſcot*, and *William Occham*, which are the four Evangeliſts of School-Goſpel in the Church of *Rome*. In this eximious Synagogue of Schoolmen, the Myſtery of Iniquity firſt preſumed the title of a Goſpel; that is, *of the true Catholick Faith, without which no man can be ſaved.* There Truth, long deſerted and forſaken, began to be ſolemnly diſavowed and forſworn. And Fables of Romantick Faith, which had long paſſed for true, began to be avowed, as the Goſpel of Truth. There to the Goſpel of Jeſus Chriſt is arrogated another Goſpel of *Rome*, to the Apoſtolical Symbol, the Roman Creed. The Apoſtolical one conſiſts in 12 ſhort Articles, becauſe the Authors thereof ſummarily delivered what is neceſſary to believe. But that of *Rome* conſiſts in 14 long Articles, becauſe ſeven Devils, that is, a ſum of Iniquity, as *Gregory* the Great interprets, being caſt out of *Rome* when Chriſtianity firſt took place, they entred again with double number and force, when Popery made the *laſt things* of Rome *worſe than the firſt.*

The ſum of theſe 14 Articles follows:

The Firſt puts generally and indefinitely all the Traditions, Cuſtoms, and

and Constitutions of the Church of *Rome* for the foundation and ground of Faith.

The Second gives the second place to the Scriptures after the pre-eminent authority of Romish Constitutions, restraining the Spirit of God speaking in the Hagiographers to the narrow sense and interpretation of Schoolmen.

The Third loads the Law of Christ with seven Sacraments: whereof one, to wit, Pennance, includes within it self a larger Law, Creed, and Gospel than Christ and all his Apostles ever preached.

The Fourth is very zealous, and puts all the Rites, Customs, and Ceremonies used by the Church of *Rome* in her solemn administration of Sacraments among the necessary tenets of Christian Faith.

The Fifth involves an infinity of Creeds; to wit, all and several the disputes and points which the Council of *Trent* was pleased to declare and define concerning the spatious matter of Justification and Original Sin.

The Sixth makes a full profession of the Sacrifice of the Mass and Transubstantiation.

The Seventh professeth the Sacrament of the Lords Supper to be perfected under the sign of Bread alone.

The Eighth holds Purgatory, as a Territory subject to the Pope.

The Ninth holds the Adoration and Worship of Saints and their Reliques.

The Tenth holds Image-Worship.

The Eleventh holds Pardons, Graces of the Pope, and Indulgences, as most necessary instruments of Salvation.

The Twelfth professeth the present Church of *Rome* to be the Only, Holy, Catholick and Apostolick Church, Mother and Mistress of all other Churches, and voweth unlimited Obedience to the Pope, as Head thereof.

The Thirteenth universally and undoubtedly receives and professeth all the Decrees and Declarations of Roman Canons and Councils; but *above all*, (to wit, even the four Primitive Councils) whatsoever is delivered, defined, or declared in the *holy and sacred Synod of Trent*, and rejecteth all things contrary; to wit, *even the Scripture it self*.

The Fourteenth recollecteth all the foresaid Articles, and solemnly promiseth, voweth and sweareth to maintain and teach them, not as Articles of Peace, of Obedience, of Conformity or Legal Doctrine, but, as *the true Catholick Faith, without which no man can be saved*. Which is the character and essential property of the Gospel of Jesus Christ (even in that strict sense we before explicated) usurpt by this Scholastick Synagogue

gogue of *Trent* to mysterize and gild Iniquity. This is the sum of that Gospel which the present Church of *Rome* maintains; and so from the beginning of my Discourse hitherto.

I have laid open both Gospels, first, that of Jesus Christ, which consists in believing in Jesus Christ, and in keeping his Commandments: then, That of Christs pretended Vicair the Pope; which consists totally in believing the Popes Definitions, and in obeying his Precepts. He that acknowledgeth not the contradiction and repugnancy of these two Gospels, must needs forfeit the esteem of a reasonable man, as well as of a right principled Christian. Behold their difference from bottom to top.

The foundation of the one is Jesus Christ, which was laid from the beginning, and *another foundation can no man lay*, 1 *Cor.* 3. 11. The foundation of the other is Papal Supremacy, which was not from the beginning, but laid by man is to be raised by man. The holy Spirit buildeth the faithful on the first foundation by hope in the grace and merits of Jesus Christ. The Pope builds his credulous children on his own foundation, by hope in the grace and merits of his Pardons and Indulgences. The charity of Jesus Christ, which is *to love one another as he loved us*, is the furniture and perfection of the first building; but slavery and bondage to Papal jurisdiction is the top and consummation of the Roman Edifice. *Recitâsse confutâsse est.* The bare rehearsal of such a Creed is a full conviction of its heterodox absurdity.

Yet that its novelty may more appear, we will set before it three illustrious Opposites of Evangelical Light; to wit, *Primitive Creeds*, *Primitive Councils*, and *Primary Texts* of Scripture.

As for *Primitive Creeds*: The whole Christian World ever held, yea, the present Church of *Rome*, in word, though not in effect, holdeth that the Apostles Creed was by them in the H. Ghost designed as a sum of all Christian belief necessary to salvation: wherefore the primitive Church never presumed to add, but only to declare it in more open expressions of the same thing, as appears in the Creeds of *Athanasius*, of *Nice*, of *Constantinople*. But this Creed of *Trent* is a palpable piece of Creation for it's totally new both in matter and in form. And to deny its novelty were as gross an absurdity in point of understanding, as to deny the rising of the Sun were an absurdity in sense: yea greater, as its difference from the Primitive Creed is as manifest, as the identity of the rising and setting Sun is certain. For its Articles are of an impertinent and opposite import to the Primitive, more in number, greater in bulk, stranger to sence, harder to Reason, burdensom to Conscience, contemptible to Religion,

The Primitive Creeds may justly glory in the foundation of Christ; to wit, his written Word in which they are found contained. The Creed of *Trent*, hath nothing to glory in greater than the Romish Schools, Papal Decrees, Canons, Customs, Constitutions, and Senses of Men. The Primitive Creeds have the Testimony of the whole World, Christian and Antichristian. The Creed of *Trent*, besides repugnance with Christian Principles, is reprobated by the most learned and sober part of Christendom; to wit, Protestant Churches and Nations. The Primitive Creeds sound nothing but Gods honour and worship through Jesus Christ. This of *Trent* sounds nothing but Lucre through a form of godliness, denying the power thereof, with popular Superstition, vendible Devotion, and tyrannical exaction of Faith and Obedience.

The Primitive Councils are four, of *Nice*, of *Constantinople*, of *Ephesus*, and of *Chalcedon*. In these the whole Christian World, *on which as yet the dew of the doctrine of Christ and his Apostles stood fresh and fair*, unanimously made a Catholick, united, and most solemn attestation of the Faith of Christ. Which the Council of *Nice* first did, *Ann.* 325. not by defining new Articles, or creating new matter, or producing new form of Faith: but by declaring and defending the *Old, contained in the Apostles Creed*. Which, as a just measure of Faith instituted by the Holy Ghost, that great Council presumed not to transgress. The same was observed by the Council of *Constantinople*, *Ann.* 381. which repeated, confirmed, and ratified the Symbol of *Nice*, defending the Article of the Holy Ghost by a clear expression of his proceeding from the Son. The Council of *Ephesus*, *Ann.* 431. presumed no addition of Articles, but confirming the Apostolical number, defended that of Christs divine and unique personality, against *Nestorius*. The Council of *Chalcedon* 451. confirmed the method of the former Councils, defending and declaring the two distinct Natures of Christ, against *Eutiches*. Thus these four Catholick Councils had no other product of Faith than is formally contained in the four Catholick Gospels. In fine, The work of the Holy Spirit in the Primitive Councils, was nothing more or less than to establish that Faith which he inspired the four Evangelists to write in the Gospel, and the Apostles to preach in their Creed. But in these last days, *non Sanctus Spiritus, sed sanctissimus Pater*; not the Holy Spirit, but the most Holy Father, [for so he loveth to be entituled, who *superlatively exalts himself above whatsoever is God in Heaven, or is called God on Earth*] hath wrought a new work, *& est mirabile in oculis nostris*, a New Gospel of Apostolical and Ecclesiastical; that is, Roman Traditions, Customs, and Constitutions,

grounded

grounded on the Cathedral word of a Pope, not as the old Creed, a ſum of the work of the Scriptures, written by the inſtinct, and confirmed by the wonderful works of the Holy Spirit; but a ſum of the work on Earth, to wit, of the Canon law of *Rome*, written by the inſtinct, and confirmed by the moſt mighty Bulls of the moſt Holy Fathers the Biſhops of *Rome*. Which ſum his ſaid *Moſt Holy Paternity* defines to be the *true Catholick Faith, without which no man can be ſaved:* which Definition whoſoever infringeth, he ſhall not only incur *his Holineſs* diſpleaſure, but *the indignation* alſo (*incurret ei Deus*, God rebuke him) *of Almighty God*. And the rebuke will quickly follow, if you pleaſe to conſider four *Primary Texts of Scripture*.

Joh. 20. 31. *Theſe things* [of which the Apoſtolical Symbol is a Sum] *are written that you may believe that Jeſus is the Chriſt, the Son of God, and that believing you may have life by his name.* Why then were not theſe other things, of which this Papal Symbol is a Sum, written: if, as his Holineſs defines, there is no life, no ſalvation without them?

Acts 15. 28. *It is approved of the Holy Ghoſt and us* [ſay the Apoſtles at *Jeruſalem*] *not to impoſe on you a greater burthen than theſe neceſſary things.* Hath the Holy Ghoſt, in length of years, diſapproved in *Trent* what he approved in *Jeruſalem?* to double the burden of belief and obedience? It's far more juſt and reaſonable to judge, that he who glorieth in the Vicairſhip of Chriſt, and Succeſſion to *Peter*, is heir and poſſeſſor of that ſpirit of *Roboam*, 1 King. 12. 20. *ſpeaking hard things to the people* of Chriſt, making his *leaſt finger groſſer than the back and ſhoulders* of Jeſus, making his *ſweet yoke uneaſie*, and *ſcourging with Scorpions* the flock of Chriſt, for which *the good Paſtor was ſcourged with whips.*

The Apoſtle *Jude* in his Catholick Epiſtle, *v.* 3. *thinks it neceſſary to exhort us to contend for the Faith once delivered to the Saints.* But Pope *Pius* commands us to fight for the Faith now of late *inſpired into the holy Fathers of the Council of Trent, initio Bullæ.* But let us obey the holy Apoſtle, who like a Meſſenger of God, exhorts us with a ſalutation of *Mercy, Peace*, and *Charity*: But let us avoid the Papal Spirit as of a contrary Satanical miſſion; for, more *Impious* indeed than *Pius* by name, he uſurps a threat of the Indignation of God, and as if that were not enough to fill his blaſphemous throat, he adds a double one of St. *Peter* and *Paul*, implying his own as the root of his bitterneſs.

In fine, Our Text caſts an imperative reiterated Curſe upon whomſoever, *in Heaven or Earth, Apoſtle or Angel*, that preacheth any thing as Goſpel *beſides* what was already preached, even at the firſt preaching of which the Creed is a Catholick Sum. How monſtrous then is the

Papal presumption! To retort this Curse upon the Spirit of God; to wit, upon all that in obedience to that Spirit, admits not the Gospel he preacheth, which is not only *besides* what was first preacht, but evidently new and repugnant; A Symbol of Papal definitions elevated by Papal Decree, above the prerogative of the written Law and Gospel of Christ, amplified without limit, *numero, pondere, & mensura*, in number, weight, and measure! Not we therefore, whom God hath commanded to bless them that curse us: But God the Father of all Mercies, as well as the Avenger of the *Impious*, will decide, yea hath decided in his holy Word this day declared in your ears, the Cause of his holy Gospel.

Let us not fear the terrour of Man, but submit to the power of Christ Jesus, subscribing to his holy written Testament on Earth, that our Names may be written in the Book of Life in Heaven. Let us fight a good fight of constant Faith in the true Catholick and Apostolick Church of Christ, militant on Earth: which Name is no way due to the Romish Synagogue. For she denies the Catholick doctrine of the Gospel, and the Apostolical legacie of the Creed, seeking to establish a Gospel and Creed of her own, on Papal authority and Romish tradition, whence her name is Papal or Roman; and not ἐκκλησία, a Church, consisting of Members called and chosen by the calling of Christ, and the Word of his Spirit: but rather πολιτεία or συναγωγὴ, a City or Synagogue convened and driven together by political stratagems and powerful coaction. But as the Scriptures are certainly the Catholick Testament of Christ, and the Creed an Apostolical Legacy of Faith: So whatsoever Church maintains these, as at this day Our Church of *England*, is truly Catholick and Apostolical.

Now rejoyce, thou Spouse of Christ! Prosper and flourish gloriously, thou House of God, thou Church of *England!* The Heavens reap perpetual harvest of Joy and Glory in the Saints that ascend to the Tabernacles of Immortality, from the Tents of thy Militia! The Angels ever protect and guard thee, that the gates of Hell cannot prevail against thee! The Queens also of the Earth, that is, thy Sisters, the other Reformed Churches of Christ, admire, praise, and honour thee! but to speak thy happiness in a word, *God loveth thee!* for, Thou art that *Philadelphia*, that beloved Sister of Christ, to which the Spirit speaks, *Rev.* 3.9. *I will make them of the Synagogue of Satan, to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the Earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy Crown. That*

it

is, You Paſtors and People of the Church of *England*, *hold faſt the form of ſound words, which you have, in faith and love which is in Chriſt Jeſus*, 2 *Tim.* 1. 13. Hold faſt the Primitive Goſpel of the Kingdom, which conſiſteth in Faith unfeigned in Jeſus Chriſt, and in ſuch Love one to another as Chriſt loved us withal. *That no man take thy Crown.* Not only Men by humane Traditions and politick inventions will rob thy temporal Crown, uſurping Supremacy: but even thy right to the Crown of eternity, will as ſoon leave thee, as thou ſhalt leave thy firſt Faith and Charity.

To conclude, Take a ſhort Corollary or Recapitulation of all that hath been ſaid. Firſt it hath on one ſide been manifeſtly evidenced from the Word of God, that the Goſpel of the Kingdom, that is, *the Repentance which Chriſt promiſed his Kingdom*, is to believe and love, to believe in the Saviour Jeſus and to keep his Commandments.

Secondly, on the other ſide, it hath been manifeſtly evidenced from the ſolemn profeſſion of Faith in the preſent Church of *Rome*, canonized by Pope *Pius Quartus*, that ſhe impoſeth as neceſſary to ſalvation, a far heavier burden than that Goſpel of Chriſt; to wit, the Creed or Goſpel of *Trent*.

Thirdly, it is evident in our Text, that it is not in the power of Apoſtle or Angel, much leſs of a Pope, to impoſe another Goſpel than that of Chriſt. And then in fine,

Fourthly, it muſt needs be evident, that whoſoever is ſo much a Chriſtian as to believe the Scriptures, and ſo much a reaſonable Man, as to diſtinguiſh between one Goſpel and another, muſt needs acknowledge the Church of *Rome* to preach another Goſpel than that of Chriſt: and conſequently, if he loves and hopes eternal life, will deſert that Church which leaves the paths of the Goſpel of life, and ſeek to be Member of ſuch a Chriſtian body as adheres to its head Jeſus Chriſt, by a ſincere adheſion to his ſaving Goſpel. Such is the Evangelical, Apoſtolical and Catholick Church of *England*: in which God maintain and increaſe the Faith and Love which is in his Son Chriſt Jeſus through his Holy Spirit. *Amen.*

You Pastors and People of the Church of England, *hold fast the form of sound words, which you have, in Faith and love which is in Christ Jesus.* 1. Tim. 1. 13. Hold fast the Primitive Gospel of the Kingdom, which [illegible] in Faith unfeigned in Jesus Christ, and in such Love one to another [illegible] *That we may take thy Crown.* Not only [illegible] and political inventions will rob thy temporal [illegible] or perhaps, but even thy right to the Crown of Eternity [illegible] as thou sayest, as thou shalt leave thy first Faith and Charity. [illegible] Regeneration of all that [illegible] from [illegible] Is to believe and love, to believe in [illegible] Commandments.

[illegible] from the [illegible] by [illegible] as necessary to [illegible] than that Gospel or Christ, to wit, the Creed or Gospel of [illegible]

Thirdly, it is evident [illegible] Apostle [illegible] Christ [illegible]

Fourthly, it must needs be evident, that whatever is so much a Christian as to believe the [illegible] as [illegible] the Church [illegible] preach [illegible] and [illegible] the paths of the Gospel of life, and seek to be Members of such a Christian body [illegible] Christ, by a sincere [illegible] Church [illegible] and Love [illegible]

PULLA

BULLA Sanctiſſimi Domini noſtri, DOMINI *PII*, Divina Providentia PAPÆ Quarti, Super formâ Juramenti Profeſſionis Fidei.

PIUS Epiſcopus, Servus Servorum Dei, ad perpetuam Rei Memoriam.

INjunctum nobis Apoſtolicæ ſervitutis officium requirit, ut ea quæ Dominus omnipotens ad providam Eccleſiæ ſuæ directionem, Sanctis Patribus, in nomine ſuo congregatis, divinitus inſpirare *dignatus eſt ad ejus laudem & gloriam in cunctantur exequi properemus. Cum itaque* juxta Concilii Tridentini diſpoſitionem *omnes, quos deinceps Cathedralibus & ſuperioribus Eccleſiis præfici, vel quibus de illarum dignitatibus, canonicatibus, & aliis quibuſcunque beneficiis Eccleſiaſticis, curam animarum habentibus, provideri continget, publicam orthodoxæ fidei profeſſionem facere, ſéque in Romanæ Eccleſiæ obedientiâ permanſuros ſpondere, & jurare teneantur: Nos volentes, etiam per quoſcunque, quibus de Monaſteriis, Conventibus, Domibus, & aliis quibuſcunque locis Regularibus quorumcunque Ordinum, etiam Militiarum, quocunque nomine vel titulo providebitur, idem ſervari. Quod hoc, ut nullus ejuſdem fidei profeſſio uniformiter ab omnibus exhibeatur,*

habeatur, unicâque & certa illius forma, cunctis innotescat nostræ sollicitudinis partes, in hoc alicui minimè desiderari, formam ipsam præsentibus annotatam, publicari, & ubique gentium per eos ad quos ex Decreto ipsius Concilii, & alios prædictos spectat, recipi & observari, ac sub pœnis per Concilium ipsum in contravenientes latis, juxta hanc & non aliam formam, professionem prædictam solemniter fieri Auctoritate Apostolicâ tenore præsentium districtè præcipiendo mandamus hujusmodi sub etc.

Ego *N.* firmâ fide credo & profiteor omnia & singula, quæ continentur in Symbolo fidei, quo sancta Romana Ecclesia utitur, *videlicet :*

CRedo in unum Deum Patrem Omnipotentem, factorem cœli & terræ, visibilium omnium & invisibilium, & in unum Dominum Jesum Christum, Filium Dei unigenitum, & ex Patre natum ante omnia sæcula. Deum de Deo, lumen de lumine, Deum verum de Deo vero, genitum, non factum, consubstantialem Patri, per quem omnia facta sunt: qui propter nos homines & propter nostram salutem descendit de cœlis, & incarnatus est de Spiritu Sancto ex Mariâ Virgine, & homo factus est, crucifixus etiam pro nobis sub Pontio Pilato passus, & sepultus est, & resurrexit tertiâ die secundùm Scripturas, & ascendit in cœlum, sedet ad dextram Patris, & iterum venturus est cùm gloriâ judicare vivos & mortuos, cujus regni non erit finis: & in Spiritum Sanctum Dominum & vivificantem, qui ex Patre filióque procedit: qui cum Patre & Filio simul adoratur, & conglorificatur, qui locutus est per Prophetas: & unam, Sanctam, Catholicam, & Apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum, & expecto resurrectionem mortuorum, & vitam venturi sæculi. *Amen.*

1. Apostolicas & Ecclesiasticas traditiones, reliquásque ejusdem Ecclesiæ observationes & constitutiones firmissimè admitto & amplector.

2. Item sacram Scripturam juxta eum sensum, quem tenuit & tenet sancta mater Ecclesia, cujus est judicare de vero sensu & interpretatione sacrarum Scripturarum, admitto, nec eam unquam nisi juxta unanimem consensum Patrum accipiam, & interpretabor.

3. Profiteor quoque septem esse verè & propriè Sacramenta novæ legis à Jesu Christo Domino nostro instituta, atque ad salutem humani generis, licet non omnia singulis necessaria, scilicet, Baptismum, Confirmationem

dotem, Eucharistiam, Pœnitentiam, Extremam Unctionem, Ordinem & Matrimonium, illáque gratiam conferre, & ex his Baptismum, Confirmationem, & Ordinem, sine sacrilegio reiterari non posse.

4. Receptos quoque & approbatos Ecclesiæ Catholicæ ritus, in supradictorum omnium Sacramentorum solemni administratione recipio, & admitto.

5. Omnia & singula, quæ de peccato Originali, & de justificatione in Sacrosancta Tridentina Synodo definita & declarata fuerunt, amplector & recipio.

6. Profiteor pariter in Missâ offerri Deo verum, proprium & propitiatorium sacrificium pro vivis & defunctis, atque in sanctissimo Eucharistiæ Sacramento esse, verè, realiter, & substantialiter corpus & sanguinem, una cum animâ & divinitate Domini nostri Jesu Christi, fieríque conversionem totius substantiæ panis in corpus, & totius substantiæ vini in sanguinem, quam conversionem Catholica Ecclesia transubstantiationem appellat.

7. Fateor etiam sub altera tantum specie, totum atque integrum Christum, verumque Sacramentum sumi.

8. Constanter teneo Purgatorium esse, animásque ibi detentas fidelium suffragiis adjuvari.

9. Similiter & sanctos unà cum Christo regnantes, venerandos atque invocandos esse, eósque orationes Deo pro nobis offerre, atque eorum reliquias esse venerandas.

10. Firmissimè assero imagines Christi ac Deiparæ semper Virginis, necnon aliorum sanctorum habendas & retinendas esse, atque eis debitum honorem, ac venerationem impertiendam.

11. Indulgentiarum etiam Potestatem, à Christo in Ecclesia relictam fuisse, illarúmque usum Christiano populo maximè salutarem esse, affirmo.

12. Sanctam Catholicam, & Apostolicam Romanam Ecclesiam, omnium Ecclesiarum matrem, & magistram agnosco, Romanóque Pontifici, Beati

Petri Apostolorum Principis successori, ac Jesu Christi Vicario veram obedientiam spondeo ac juro.

13. Cætera item omnia à sacris Canonibus, & œcumenicis conciliis, ac præcipuè à sacro-sancta Tridentina Synodo tradita, definita, & declarata, indubitanter recipio, atque profiteor, simúlque contraria omnia, atq; hæreses quascunque ab Ecclesia damnatas, rejectas, & anathematizatas, ego pariter damno, rejicio & anathematizo.

14. Hanc veram Catholicam fidem extra quam nemo salvus esse potest, quam in præsenti sponte profiteor, & veraciter teneo, eandem integram & inviolatam, usque ad extremum vitæ spiritum, constantissimè [Deo adjuvante] retinere, & confiteri, atque à meis subditis vel illis, quorum cura ad me in munere meo, spectabit, teneri, doceri, & prædicari, quantum in me erit, curaturum.

Ego idem N. spondeo, voveo, ac juro: sic me Deus adjuvet, & hæc sancta Dei Evangelia.

Volumus autem quòd præsentes literæ in Cancellaria nostrâ Apostolicâ, de more, legantur: & ut omnibus facilius pateant, in ejus Quinterno describantur, ac etiam imprimantur. Nulli ergo omnino hominum liceat hanc paginam nostræ voluntatis & mandati infringere, vel ei ausu temerario contraire. Siquis autem hoc attentare præsumpserit indignationem omnipotentis Dei, ac Beatorum Petri & Pauli, Apostolorum ejus se noverit incursurum.

Datum Romæ, apud Sanctum Petrum, Anno Incarnationis Dominicæ Millesimo quingentesimo sexagesimo quarto. Idibus Novembris, Pontificatus nostri Anno quinto.

Fed. Cardinalis Cæsius

Cæ. Glorierius.

Lectæ & publicatæ fuerunt suprascriptæ literæ Romæ in Cancellariâ Apostolicâ, anno Incarnationis Dominicæ Millesimo quingentesimo sexagesimo quarto. Die vero Sabbati, Nona Mensis Decembris, Pontificatus Sanctissimi in Christo Patris & Domini nostri, Domini Pii Papæ Quarti, Anno quinto.

A. Lomelinus Custos.

The Bull of our Most Holy Lord, The Lord PIUS, By Divine Providence the IV. of that Name,

Upon the Form (*1) of the Oath of the Profession of the FAITH.

PIUS Bishop, *Servant of the Servants* (*2) *of God*, that these Presents may be of everlasting Memory.

THE Office of Apostolical service incumbent upon us, requireth, That such things as Almighty God for the provident Government of his Church, hath deigned *by his divine Spirit to inspire into the Holy Fathers* (*3) *congregated in his name*, We without delay hasten to execute to his praise and glory. Seeing therefore it is so disposed by the Council of *Trent*, that all such as hereafter shall be promoted to any Præfectship in Cathedral or other Great Churches, or to whom it shall happen to be provided for out of the Dignities, Canonries of the said Churches, and whatsoever other Ecclesiastical Benefices having a Curateship, shall be obliged to make a publick Profession of Orthodox Faith, and to promise and swear, that they shall ever persever in the Obedience of the Church of *Rome*. We also having

ving a Will that the ſame be obſerved and practiſed by all ſuch as ſhall be provided for out of Monaſteries, Convents, Houſes, and whatſoever other places of Regulars of whatſoever Orders, even of Military Profeſſions, under whatſoever Name or Title, and deſiring alſo that ſo much ſollicitude as concerns our ſelf, may not to any one ſeem to be wanting in this matter, to the end that a Profeſſion of one and the ſame Faith may be uniformly made by all, and one only and certain form thereof may be exhibited to all, We by Apoſtolical Authority and by the tenour of theſe Preſents, diſtrictly commanding, command, that the form which is expreſſed in theſe preſents, be published, and throughout all Nations, by theſe to whom it belongs according to the decrees of the ſaid Council, and by others aboveſaid, be received and obſerved, and under ſuch pains as the ſaid Council hath decreed againſt the Refractory, the ſaid Profeſſion ſhall be ſolemnly made in this following, and no other form, and under this following tenour,

I N. with firm faith believe and profeſs all and ſeveral the things which are contained in the Symbol of Faith † which the holy Church of Rome *doth uſe*; to wit,

† This Symbol of Faith is not only the ſhort *Conſtantinopolitan* Creed, which here immediately follows, but alſo the long 14 Articles added by the Council of *Trent*, and here by the Pope commanded to be profeſſed as a ſum of Orthodox Faith.

I Believe in One God (4) the Father Almighty, maker of heaven and of earth, of all things viſible and inviſible, and in one Lord Jeſus Chriſt, the only begotten Son of God, and born of the Father before all time, God of God, Light of Light, True God of a True God, begot and not made, conſubſtantial with the Father, by whom all things were made: Who for us men and for our ſalvation deſcended from heaven and took fleſh by the Holy Ghoſt of the Virgin* Mary, *and was made Man, crucified alſo for us under* Pontius Pilate, *ſuffered, and was buried, and roſe again the third day according to the Scriptures, and aſcended into heaven, ſitteth at the right hand of the Father, and is to come again with glory to judge the quick and the dead, of whoſe Kingdom ſhall be no end: and in the holy Ghoſt the Lord and giver of Life, who proceedeth from the Father and the Son, and is adored and glorified together with the Father and the Son, who ſpake by the Prophets: and one holy Catholick and Apoſtolick Church. I confeſs one Baptiſm to the remiſſion of ſins, and expect the reſurrection of the dead, and life of the world to come.* Amen.

1. *I most firmly receive and embrace the Apostolical and Ecclesiastical* (* 5) *Traditions, and all other Customs and Constitutions of the same Church.* †

† Here is begun the principal part of the *Roman* Creed, and the real sense and import of this first Article is, *I believe in the Pope.*

2. *Also I admit the holy Scripture* (* 6) *in that sense which the holy Mother Church hath held and holdeth, to whom it belongs to judge of the true sense and interpretation of the holy Scriptures: nor will I ever receive or interpret them but according to the unanimous consent of the Fathers.*

3. *I profess also that there are seven true and proper Sacraments of the new Law, instituted by Jesus Christ our Lord, for the salvation of Mankind, although all are not necessary to each one*; to wit, *Order, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Matrimony*; *and these all give grace*: *and of these Baptism, Confirmation, and Order, cannot be reiterated without Sacrilege.*

4. *I also receive and admit all received and approved Rites of the Catholick Church in the solemn administrations of all the aforesaid Sacraments.*

5. *I also embrace and receive all and several the things* (* 7) *which have been defined and declared in the sacred and holy Synod of* Trent, *concerning Original sin and Justification.*

6. *I also profess that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the Living and the Dead, and that in the most holy Sacrament of the Eucharist is contained truly, really and substantially the Body and Blood, together with the Soul and Divinity of the Lord Jesus Christ, and there is made a perfect change of the whole substance of the Bread into his Body, and of the whole substance of the Wine into his Blood*; *which change the Catholick Church calleth Transubstantiation.*

7. *I confess also that whole and entire Christ and the true Sacrament is received under one only species,* of Bread.

8. *I*

8. *I constantly hold that there is a Purgatory, and that Souls there detained, are holpen* (*8) *by the suffrages of the faithful.*

9. *Likewise that the Saints reigning with Christ, are to be worshiped and invocated, and that they offer prayers* (*9) *for us to God: and that their reliques are to be worshiped.*

10. *I most firmly assert that the Images of Christ, the Virgin Mary, and of the other Saints, are to be had and kept, and duty of honour and worship to be given them.*

11. *I also affirm that the power of Indulgences was left in the Church by Christ, and that the use of them is most conducive to the salvation* (*10) *of the Christian people.*

12. *The holy Catholick and Apostolick Church of* Rome (*11) *I acknowledge to be the Mother and Mistress of all Churches; and I vow, swear, and promise true Obedience to the Bishop of* Rome, *as successor of* B. Peter *Prince of the Apostles, and Vicair of Jesus Christ.*

13. *Also all and whatsoever other things delivered by way of Tradition, defined and declared by the holy Canons, and the General Councils,* and chiefly by the sacred and holy Synod of *Trent*, (*12.) *I undoubtedly receive and profess, and together all contrary things and whatsoever heresies by the Church damned, rejected, and accursed, I also damn, reject, and accurse.*

14. This true Catholick Faith, without which no man can be saved; (*13) *which at this present I freely profess and truly hold, I the same* N. *do promise, vow, and swear most constantly, God assisting, to retain and confess entire and enviolate to the very last gasp of life, and to procure, as much as shall lie in me, that the same be held, taught, and preached by all my inferiours, and by those who are committed to my care and charge.* So God help me, and these holy Gospels of God.

Farther, It is is our will † that these present Letters be read in our Apostolical Chancery according to the

† This new and voluntary Gospel and Creed having no other foundation than the will and work of Man, will dissolve of it self, as all other works of men, however glorious for a time.

custom:

cuſtom: and, that they may be more open to all, they ſhall be writ in the Quintern of our ſaid Chancery, and alſo imprinted.

Therefore it ſhall be lawful to no man whatſoever to infringe the page of this our Will and Commandment, or with daring raſhneſs to contradict it. But if any one be ſo preſumptuous as to attempt that, let him know that he ſhall incur the indignation of Almighty God, and of the B. *Peter* and *Paul* his Apoſtles. (* 14)

Given at Rome, *at S.* Peters *Ann. Chr.* 1564. *the Ides of* Nov. *in the fifth Year of our Pontificate.*

Fed. Cardinalis Cæſius
Cæ. Glorierius.

The Letters above-written were read and publiſhed at *Rome* in the Apoſtolical Chancel, *Ann.* 1564. on Saturday the 9. of *Decemb.* in the fifth year of the Pontificate of the Moſt Holy Father and Lord in Chriſt, our Lord Pope *Pius* the fourth.

A. Lomelinus Cuſtos.

The little Stars inſerted in this Romiſh Symbol, are to lead the Reader to the following Notes, which diſcover the Sophiſtry of Myſterious Iniquity hid therein.

Notes

Notes

Notes upon this BULL.

THis Profeſſion of Faith is truly that *form of Godlineſs*, of which the Apoſtle ſpeaks, 2 *Tim.*3.5. which the Papal Church profeſſeth, *yet really denieth the power thereof*; as theſe following Stars make clearly appear. For firſt,

(*1) Here is a ſolemn celebrity of a form of Profeſſion of the Orthodox Faith of Jeſus Chriſt. Yet weigh the matter contained, and it proves nothing elſe in fine but a vow of unlimited obedience to the Pope, and of a Faith totally captivated to his Councils, Canons, and Decrees: as moſt ſpecially appears in the 12. 13. and 14. Articles of the New Creeed.

(*2) Here is a form of the moſt Chriſtian Humility imaginable, where the Biſhop of Biſhops terms himſelf the Servant of the Servants of God: but conſider a Satanical pride, or a greater if poſſible, wherewith he exalts himſelf above all that is called God, glorying in the title of the *Moſt Holy Lord*, which he prints above in Capital Letters, and maintains in trampling on the heads of Kings and Emperours, by uſurpt ſupremacy.

(*3) Here is an extern form of Divine Doctrine, which is pretended to be inſpired by God into the Holy Fathers congregated in his name. But the real truth is, that theſe Fathers were Schoolmen, more famous for knowledge in the Canon-law of *Rome*, than for holy life in the law of God; inſpired with the Spirit of *Aquinas* and *Scotus*, and other School-Evangeliſts, more than with the Spirit of their Maſter Chriſt, as appears in their long New Creed drawn from their Schools and not from the Goſpel: Congregated, not in the name of the *Lord*, for then his Law would have been their Rule: but in the name of the *Pope*, whoſe Kingdom they have fought for as moſt faithful Vaſſals.

(*4) Here is an illuſtrious form of Catholick and Apoſtolical Belief, to wit, a ſolemn Profeſſion of the Primitive Creed of the Apoſtles, illuſtrated by the Council of *Nice*, and of *Conſtantinople*, as a juſt ſum of the

Faith of Chriſt. But this ſame Faith is myſteriouſly ſubverted by a New Creed of Traditions immediately added, exceeding the former in *number* of Articles, in *weight* of difficulty, and in *meaſure* unlimited of School-Aſſertions.

(*5) Under the form of theſe words, *Apoſtolical, Eccleſiaſtical, Catholick, Holy, Church, Mother, &c.* lies always hid the adulterate matter of the *Romiſh* Synagogue.

(*6) Here is a form of receiving the Scripture, but in truth they receive it only in ſuch tenour and ſenſe as the Fathers admit; that is, the School-men approved by the Pope. For although this Article craftily ſeems to mean the ancient Fathers of the Primitive Church, yet truly they are admitted no more than the Pope and his School-men are pleaſed to approve; and what is really here meant by the Mother-Church, you may ſee plainly in *Art.* 12.

(*7) This ſeems a ſhort Article in form, but in matter it is greater than a juſt Creed: for the things declared and defined by the Council of *Trent*, concerning Original ſin and Juſtification, are many and weighty.

(*8) This and the following Articles of this New Creed are very fallacious by a diminutive form of expreſſion which craftily hideth a matter of greater Moment. As here the ſouls in Purgatory are only ſaid to be holpen by the Suffrages of the Faithful. Yet certain it is, that the Pope lays claim to a greater power in that infernal Territory, and boaſteth to poſſeſs the Keys thereof, and to open and ſhut at pleaſure: eſpecially to ſuch as are liberal in Alms.

(*9) Here is alſo a diminution of words: For indeed the *Roman* tenet is, *That the Saints are to be adored and worſhiped for this cauſe chiefly*; to wit, *becauſe Salvation, and other divine benefits are obtained by their Merits and Grace*; as the Catechiſm of the Council of *Trent* plainly expreſſeth, *Part.* 3. *Num.* XXIV. Whence is manifeſt that the *Roman* Church makes the Saints fellow-Saviours with Chriſt: for Chriſt is not a Saviour any other way than by procuring us ſalvation and other benefits by his merits and grace.

(*10) Here is alſo a diminutive expreſſion: For the Pope uſurpeth Indulgences not only as conducing to ſalvation, but truly as fully ſufficient to ſave all thoſe that receive them; for to ſuch he promiſeth infallible forgiveneſs of all ſin, and pain due to ſin, eſpecially if the Indulgence include a condition of giving Alms.

(*11) This Twelfth Article is both diminutive in expreſſion, and captious in conſequence. For, firſt, it means that all the Churches and

Nations

Nations of the World are ſubject to the Laws and Canons of *Rome*. A thing which neither Scripture nor Reaſon, nor any Chriſtian Princi p'e can ſuſtain. Secondly, It would infer, That the Pope, as Vicar of Chriſt, is Lord and Maſter of the Nations of the World, and can diſpoſe of Empires, Crowns, and Diadems, when and how he ſhall at any time define.

(*12) By this appears that the Council of *Trent* is the only meaſure and rule of Faith in the Church of *Rome*. Whereas on the contrary, S. *Paul* inſtructeth the Churches of *Galatia*, *Gal.* 1. 8. to meaſure their Faith by that Goſpel only, which from the beginning they had received, and was by himſelf preached unto them. And indeed this long New Creed of *Rome* is not derived in the leaſt from Canonical Scripture; but in whole and in part from the Canons of *Trent*.

(*13) *Without which no man can be ſaved.* This evidently ſheweth, That this Profeſſion of Faith is not made as a means of uniformity only, as are the Articles of the Church of *England*: but as a New Creed, Goſpel, or Rule of Eſſential belief, and as ſuch is here impoſed by the Pope upon his Subjects to be profeſſed, vowed, ſworn, and maintained under pain of eternal damnation.

(*14) By this direful Curſe of the Pope, ſo confidently caſt on thoſe that reject his New Creed and *Trent-Goſpel*, appears, how contrary the *Papal* Spirit is to the Spirit that ſpake in *Paul*, *Gal.* 1.8. where a Curſe is declared to fall on thoſe who ſhall preach a Goſpel other than that which was already preached by *Paul*. The Curſe therefore, except we manifeſtly deny the Holy Ghoſt in his great Apoſtle, muſt fall on the Pope and and Papal Preachers; except they can find a Priviledge, greater than given to Apoſtles, or Angels, to preach and eſtabliſh New Goſpels at pleaſure.

Wherefore no man, ſo much a Chriſtian as to believe the Scriptures, can in Conſcience make ſcruple to reject this Papal Symbol, as Anathematized with its Author: Otherwiſe, as captive to accurſed Doctors, let ſuch an one certainly expect to be led in darkneſs, deprived of the Truth and Light of Chriſt.

In fine, It appears, That as the ſum of the Primitive Creed and Goſpel is to believe *in God*; ſo the ſum of the Romiſh Creed and Goſpel is to believe *in Man, the Pope*. And as the Rule of the Primitive Faith is *the Word of God*, *the holy Scriptures*; ſo the Rule of the Romiſh Faith is *the word of Man*, *Papal definitions*. And as the end

of the Primitive Faith is *the Charity of God*, to keep his Comm-
ments; so the end of the Romish Faith is *Slavery to Man*, to m-
tain his Supremacy. Thus alass, *Rome hath left the Fountain of li-
waters, God, for the broken Cisterns of the digging of man, wh-
hold no water*, Jer. 2. 12.

FINIS.

A Discourse concerning the Idolatry practised in the Church of R-
and the hazard of Salvation in the communion of it. In Answ-
some Papers of a Revolted Protestant, wherein a particular acc-
is given of the *Fanaticism* and *Divisions* of that Church;

By *EDWARD STILLINGFLEET*, D.D.

Sold at the *Phœnix* in St. *Pauls* Church-yard, and at the *White Ha-*
in *Westminster Hall*. 1672.